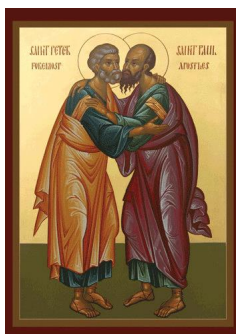




# Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET \* BRADDOCK, PENNSYLVANIA 15104 \* TELEPHONE (412) 461-1712

E-mail: [stspeterpaulbc@gmail.com](mailto:stspeterpaulbc@gmail.com)

### YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

on our web-page: <https://stspeterpaulbcc.com/on-line/>

### YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEYVCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

Sunday, July 31<sup>st</sup> 2022

Tone 7

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### SCHEDULE OF DIVINE SERVICES FOR THIS WEEK: (COULD BE CHANGED)

Sunday	07/31/2022	11:00 AM	8 <sup>th</sup> Sunday after Pentecost +Adam Charas – Myron Drabik Family
Friday	08/05/2022	06:30 PM	Transfiguration of Our Lord For Parish Family – Blessings of the Fruits
Sunday	08/07/2022	11:00 AM	9 <sup>th</sup> Sunday after Pentecost For Parish Family

### UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville PA 15146

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

### DIVINE SERVICES ATTENDANCE

Liturgy on Tuesday July 19<sup>th</sup> was 10; on Sunday July 24<sup>th</sup> was 31.

### LIVE STREAM VIEWING

Liturgy on Tuesday July 19<sup>th</sup> was 117; on Sunday July 24<sup>th</sup> was 115.

On July 31 <sup>st</sup> 2022	On August 7 <sup>th</sup> 2022	On August 14 <sup>th</sup> 2022	On August 21 <sup>st</sup> 2022
Team A	Team B	Team C	Team D

### SICK AND SHUT-INS



Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:

Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Raymond Savko, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M.

\*\*If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.



[www.churchmice.net](http://www.churchmice.net)

## CANDLES FOR SOMEONE SPECIAL JULY 24<sup>th</sup> 2022

Barbara Martin	Special
Barbara Martin	Special
Blake Klowdoski	For Good Health
Bobbi Vaccaro	For Good Health
Myron Drabik	For Good Health
	Foe Special Favor
Marie Fitzgerald	For Good Health

## AUGUST BIRTHDAYS

08/01 ANTHONY FALKOVICH  
08/12 MARY ANN BARTAK  
08/19 THOMAS FIALKOVICH  
08/27 MARLENE INGRAHAM  
08/29 NIKOLAI STASHKEYVYCH  
08/31 STEPHEN SHAMBURA

## WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

## SUMMER IS NOT A TIME TO VACATION FROM WORSHIPPING GOD



Now that Summer is here many will be vacationing. Please remember to keep the worship of God in your plans. The first Precept of the Church is to participate in the Divine Liturgy on Sundays and Holy Days of Obligation. This does not exclude vacation time! The place to worship God is at the Divine Liturgy. He is most kind and merciful, sustaining and gifting us in all that we have and need. **A voluntarily absence without serious reason makes one guilty of mortal sin, and unable to approach Holy Communion until the sinful neglect is confessed in the Holy Mystery of Reconciliation.** If you know that where you are traveling that there is no Catholic Church, please inform the Pastor so that a dispensation may be considered. You can download an app on your cell phone called "Mass Times" and find Mass

## CATHOLIC TEACHING, THE SACRAMENTS OF HEALING

### *The Sacrament of Penance and Reconciliation*

Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation.

### *Only God forgives sin*

Only God forgives sins. Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven." Further, by virtue of his divine authority he gives this power to men to exercise in his name.

Christ has willed that in her prayer and life and action his whole Church should be the sign and instrument of the forgiveness and reconciliation that he acquired for us at the price of his blood. But he entrusted the exercise of the power of absolution to the apostolic ministry which he charged with the "ministry of reconciliation." The apostle is sent out "on behalf of Christ" with "God making his appeal" through him and pleading: "Be reconciled to God."

### *Reconciliation with the Church*

During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: he reintegrated forgiven sinners into the community of the People of God from which sin had alienated or even excluded them. A remarkable sign of this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonishing way both God's forgiveness and the return to the bosom of the People of God.

In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."

The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God.

## CATECHISM OF THE CATHOLIC CHURCH

## ADVISORY COMMITEE MEETINGS:

October 24<sup>th</sup> 2022 at 6:30 pm at Church Social Hal

**THE SISTERS OF ST. BASIL THE GREAT WARMLY INVITE YOU TO THE  
88<sup>TH</sup> ANNUAL PILGRIMAGE;  
IN HONOR OF OUR LADY OF PERPETUAL HELP**



**Friday, September 2**

6:30 p.m. COMPLINE followed by BLESSING OF WATER

**Saturday, September 3**

7:00 a.m. – 12 noon MYSTERY OF RECONCILIATION  
(Confessions)

8:00 a.m. MATINS at Shrine Altar

9:45 a.m. Procession with icon of Our Lady of Perpetual Help from  
House of Prayer to Shrine Altar

10:00 a.m. DIVINE LITURGY

Welcome: Sister Susan Sisko, OSBM

1:00 – 5:00 p.m. MYSTERY OF RECONCILIATION

1:00 p.m. PARAKLIS at Shrine Altar

3:00 p.m. TEEN PILGRIMAGE at Prayer Garden

4:00 p.m. VESPERS with DIVINE LITURGY at Shrine Altar

7:15 p.m. Procession from House of Prayer to Mount Macrina Cemetery

**Sunday, September 4**

7:00 a.m. DIVINE LITURGY House of Prayer Chapel

7:30 a.m. MATINS at Shrine Altar

7:30 a.m. – 12 noon MYSTERY OF RECONCILIATION (Confessions) House of Prayer Patio

9:00 a.m. DIVINE LITURGY – Slavonic Shrine Altar

11:00 a.m. DIVINE LITURGY – Vocations Shrine Altar

12:20 – 5:00 p.m. MYSTERY OF RECONCILIATION (Confessions) House of Prayer Patio

1:00 p.m. CHILDREN'S PROCESSION with Special Blessing for Youth & Young Adults

2:00 p.m. MYSTERY OF ANOINTING at Shrine Altar

3:45 p.m. Procession from House of Prayer to Shrine Altar

**4:00 p.m. DIVINE LITURGY Shrine Altar**

7:00 p.m. CANDLELIGHT PROCESSION

(Beginning and ending at the Shrine Altar)

CLOSING OF THE PILGRIMAGE

Following the Candlelight Procession:

TEEN SOCIAL Prayer Garden Area

YOUNG ADULT SOCIAL Trinity Center

INPUT SESSION – Seminarians (Followed by a social)

**Monday, September 5**

9:30 a.m. DIVINE LITURGY at Shrine Altar

**8<sup>TH</sup> SUNDAY AFTER PENTECOST**

In today's gospel lesson the disciples understandably did not want to take responsibility for feeding thousands of hungry people. They asked Christ to send the people away to buy their own food, for they had collected only five loaves and two fish. But the Lord did not let them off the hook so easily. I bet that the disciples were as shocked as everyone else at how well things turned out that day.

Notice that Jesus Christ required the apostles to bring the offering, to give what they had, and to take responsibility for their role in feeding the people. The very same thing is true for you and me. We are all tempted at times to ask the Lord for this or that, to solve a problem, or to get something done according to our own desires. We may think that we have done our part then; of course, there are some circumstances in life about which we can do little other than pray. But most of the challenges we face daily are not like that. What we think, say, and do really does matter; we need to grow in our ability to fulfil the role to which God calls us in the circumstances we face. To let ourselves off the hook by asking for God's help and then continuing life as usual with no changes on our part is irresponsible and a sign that we view Him more as magician than as our Lord. We will never develop the spiritual eyes to behold the divine glory by living like that.

Jesus Christ fed thousands of people miraculously, but the disciples had to do their part of offering what little they could find for the meal. He required them to provide the material for the project, you might say. Imagine what the story would have been like had the disciples refused to bring the loaves and fish to Him. What if they had been offended at His command and walked away or simply did not follow through? What if they had decided to eat all the food themselves in place of bringing it to Him? Instead, they obeyed the command: *"They need not go away; you give them something to eat."* And through their obedience, the Savior worked a miracle that fed thousands of hungry people and fulfilled so much imagery from the Old Testament.

No, the disciples did not earn or deserve anything as a result of their obedience. But their obedience surely changed them at least a bit. It made them stronger spiritually and helped to solidify in them the good habit of doing what Christ said and offering what they had to Him. They got many things wrong during the time that they followed the Savior during His earthly ministry, but that day they got it right and played their intended role in fulfilling God's will for their lives.

Though our lives and circumstances are very different from theirs, we all need to become more like them in learning that the point of our faith is not to get Christ to do more of what we want Him to do. Instead, it is for us to gain the spiritual clarity and health both to recognize what He calls us to and then actually to carry it out. In order for that to happen, we must be transfigured or changed from people who basically want God to do our will into those who want to do God's will.

In a sense, Christ says to each and every one of us: *"You give them something to eat."* Everyone we encounter is hungry for the Bread of Life. So in this busy season of the life of the Church, let us all be like the Theotokos and the disciples, offering ourselves to the Lord in humble obedience as best we can. At the end of the day, that is what it means to be a Christian.

## THE DORMITION FAST



The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1/14–August 14/27 (old style/new style).

The Dormition fast comes down to us from the early days of Christianity.

We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast ]—the Forty Days[Great Lent; for summer

there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts.

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe xerophagy, that is, the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, “with cooked food, but with no oil”; on Saturdays and Sundays wine and oil are allowed.

Until the feast of the Transfiguration of the Lord, when grapes and apples are blessed in the churches, the Church requires that we abstain from these fruits. According to the tradition of the holy fathers, “If one of the brethren should eat the grapes before the feast, then let him be forbidden for obedience’s sake to taste of the grapes during the entire month of August.”

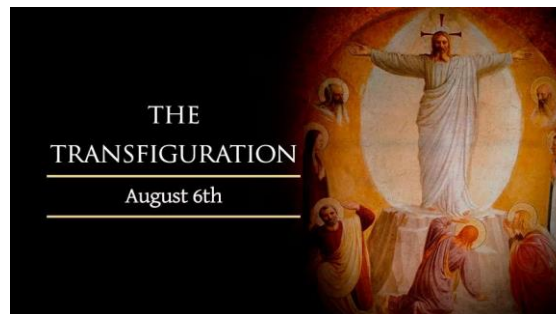
On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing In fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”

## THE TRANSFIGURATION



Both Roman and Eastern rite Catholics celebrate the Church's feast of the Transfiguration today, August 6, on its traditional date for both calendars.

The feast commemorates one of the pinnacles of Jesus' earthly life, when he revealed his divinity to three of his closest disciples by means of a miraculous and supernatural light.

Before his triumphal entry into Jerusalem, Christ climbed to a high point on Mount Tabor with his disciples Peter, James, and John. While Jesus prayed upon the mountain, his appearance was changed by a brilliant white light which shone from him and from his clothing.

During this event, the Old Testament figures of Moses and the prophet Elijah also appeared, and spoke of how Christ would suffer and die after entering Jerusalem, before his resurrection.

Matthew, Mark, and Luke all record that the voice of God was heard, confirming Jesus as his son (Matthew 17:5, Mark 9:6, Luke 9:35). Peter and John make specific reference to the event in their writings, as confirming Jesus' divinity and his status as the Messiah (2 Peter 1:17, John 1:14).

In his address before the Angelus on August 6, 2006, Pope Benedict XVI described how the events of the transfiguration display Christ as the “full manifestation of God's light.”

This light, which shines forth from Christ both at the transfiguration and after his resurrection, is ultimately triumphant over “the power of the darkness of evil.”

The Pope stressed that the feast of the Transfiguration is an important opportunity for believers to look to Christ as “the light of the world,” and to experience the kind of conversion which the Bible frequently describes as an emergence from darkness to light.

“In our time too,” Pope Benedict said, “we urgently need to emerge from the darkness of evil, to experience the joy of the children of light!”

For Eastern Catholics, the Feast of the Transfiguration is especially significant. It is among the 12 “great feasts” of Eastern Catholicism.

Eastern Christianity emphasizes that Christ's transfiguration is the prototype of spiritual illumination, which is possible for the committed disciple of Jesus. This Christian form of “enlightenment” is facilitated by the ascetic disciplines of prayer, fasting, and charitable almsgiving.

A revered hierarch of the Melkite Greek Catholic Church, the late Archbishop Joseph Raya, described this traditional Byzantine view of the transfiguration in his book of meditations on the Biblical event and its liturgical celebration, titled “Transfiguration of Our Lord and Savior Jesus Christ.”

“Transfiguration,” Archbishop Raya wrote, “is not simply an event out of the two-thousand-year old past, or a future yet to come. It is rather a reality of the present, a way of life available to those who seek and accept Christ’s nearness.”

**WHAT WAS THE MEANING AND IMPORTANCE OF THE TRANSFIGURATION?**

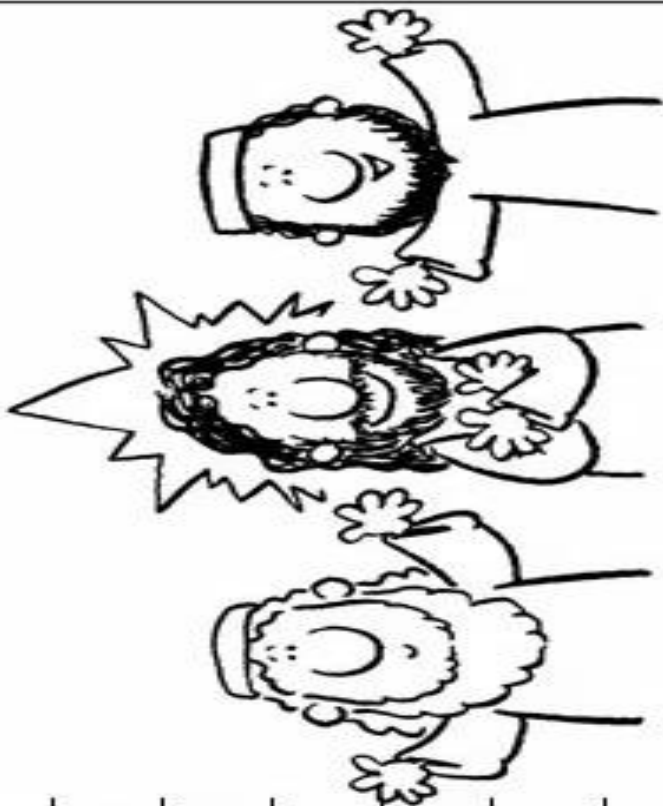
About a week after Jesus plainly told His disciples that He would suffer, be killed, and be raised to life (Luke 9:22), He took Peter, James, and John up a mountain to pray. While praying, His personal appearance was changed into a glorified form, and His clothing became dazzling white. Moses and Elijah appeared and talked with Jesus about His death that would soon take place. Peter, not knowing what he was saying and being very fearful, offered to put up three shelters for them. This is undoubtedly a reference to the booths that were used to celebrate the Feast of Tabernacles, when the Israelites dwelt in booths for 7 days (Lev. 23:34-42). Peter was expressing a wish to stay in that place. When a cloud enveloped them, a voice said, "This is My Son, whom I have chosen, whom I love; listen to Him!" The cloud lifted, Moses and Elijah had disappeared, and Jesus was alone with His disciples who were still very much afraid. Jesus warned them not to tell anyone what they had seen until after His resurrection. The three accounts of this event are found in Matthew 17:1-8, Mark 9:2-8, and Luke 9:28-36.

Undoubtedly, the purpose of the transfiguration of Christ into at least a part of His heavenly glory was so that the "inner circle" of His disciples could gain a greater understanding of who Jesus was. Christ underwent a dramatic change in appearance in order that the disciples could behold Him in His glory. The disciples, who had only known Him in His human body, now had a greater realization of the deity of Christ, though they could not fully comprehend it. That gave them the reassurance they needed after hearing the shocking news of His coming death.

Symbolically, the appearance of Moses and Elijah represented the Law and the Prophets. But God's voice from heaven – "Listen to Him!" - clearly showed that the Law and the Prophets must give way to Jesus. The One who is the new and living way is replacing the old – He is the fulfillment of the Law and the countless prophecies in the Old Testament. Also, in His glorified form they saw a preview of His coming glorification and enthronement as King of kings and Lord of lords.

The disciples never forgot what happened that day on the mountain and no doubt this was intended. John wrote in his gospel, "We have seen His glory, the glory of the one and only" (John 1:14). Peter also wrote of it, "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For He received honor and glory from God the Father when the voice came to Him from the Majestic Glory, saying, 'This is my Son, whom I love; with Him I am well pleased.' We ourselves heard this voice that came from heaven when we were with Him on the sacred mountain" (2 Peter 1:16-18). Those who witnessed the transfiguration bore witness to it to the other disciples and to countless millions down through the centuries.

**PETER JOHN JAMES MOUNTAIN**  
**PRAY ASPECT FACE BRILLIANT**  
**MOSES ELIJAH GLORY LIGHTNING**  
**SLEEP TENTS VOICE LISTEN**



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